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POPULATION OF THE CHINESE EMPIRE.*

BEFORE closing the first part of this article, which appeared in our last number, we received the following communication; which, as it is brief, and presents a serious difficulty, and withal is in exact keeping with an opinion somewhat prevalent on the subject, we give entire: it is addressed to ———, is without date, and reads as follows.

"Dear Sir; having heard of your intention to write on the population of China, I wish to bring to your notice a remark made to-day in my hearing by an intelligent native; it was to this effect. The ordinary report of the population is a matter of mere form, to which no particular attention is paid; and when a census is especially called for by the Emperor, the local officers just take the last one, and make a *lumping addition* to it, in order to please his majesty with the flattering idea of increase and prosperity. Now although it be true, that the enormous census of 333 millions, was not made to impose on foreigners, as Dr. Morrison has said, yet it might have been made by this proud people to impose on themselves. What truth can you expect from a government,

* *Continued from page* 363.

which, as you have shown, avows and teaches atheism! I dare say you will make out a mighty population from Chinese books; but Chinese books, and above all, Chinese state documents are little to be trusted. Your's Amicus."

To raise difficulties on such a subject is an easy matter. Amicus might have gone further, as others have done; have called in question the credibility of Chinese statesmen; denied their competency to count by millions; and then gone on to demonstrate the impossibility of the land and the waters of the celestial empire supporting the "assumed" population. He could maintain all these positions by "stubborn facts;" for how can it be believed that Chinese officers, some of whom are Mohammedans, some disciples of Confucius, some followers of Laoutsze, others of Budha, and others of no creed whatever, denying the immortality of the soul and the being of a God, should in all their departments, make faithful returns to each other, to the high tribunals of the empire, and to the one man who rules over all beneath the starry heavens! How can it be credited, that these officers, who, as all the world knows, are utterly ignorant of astronomy, and geography, and "unskilled in the mathematics," should be able to enumerate the families and individuals in a province! How, in short, can sterile hills and barren wastes, and plains and meadows, without flocks and herds, and beyond the reach of modern improvements, be capable of subsisting 333 millions of people!

The difficulties in which the subject is involved are not small; and yet, considering the circumstances of the case, they are not greater than we should expect to find them. From the accounts exhibited in the first part of this paper, it appears, that between the time of the first monarchs of the Ming dynasty, and the period when the present reigning family gained complete dominion over

the ancient provinces of China, the amount of population diminished nearly *two thirds*. We wish this fact to be particularly noticed: for the censuses of 60 millions, during the first emperors of the Ming dynasty are universally allowed, while only about 23 millions appear on the imperial register, near the close of the prosperous reign of Kanghe. That a great diminution should have been occasioned by the long and bloody wars of the Mantchous, is highly probable; and it is equally evident that a part of this alleged decrease of 37 millions was only apparent,—the whole population not being registered in the later account, because not subdued. Hence we supposed that 23 millions, as given in the Ta-tsing hwuy-teen, for 1710, was considerably below the actual number of inhabitants in the empire. This consideration will much relieve the subject from the difficulty presented by rapid increase, the greatest difficulty in the case. For if we suppose the unsubdued and unsettled inhabitants, who were *not enrolled*, would have raised the census in 1710 to 30 millions, instead of 23, then a rate of increase which would double in *thirty* years, would have made the amount of population nearly 360 millions in 1812.

In all ordinary cases of this kind, the highest national authorities are deemed sufficient, and they would doubtless be so in this instance if they only confined the population to "proper limits." When any nation or state have been at great pains to estimate their numbers, and for their own purposes of government, it has been usual, we believe, to receive their accounts. If Russia or Denmark publish accounts of their population, their accounts are deemed worthy of belief, and amply sufficient for all practical purposes; no other authorities are sought. So also when France publishes a census of 32 millions, she is believed, and her account received, her wars, her morals, and her

creed notwithstanding. But not so in regard to China; she lies by system; she avows and teaches atheism; she is proud and mendacious; and hence her statistics are all exaggerated.

Were the Chinese able to review the accounts which foreigners have given of them, they would scarcely find less that is objectionable and erroneous, than the critics of England and America are wont to do in the various descriptions of their respective countries. Nations do not often have occasion to complain that they are represented in too bright colors by foreigners. We are in danger, perhaps, of allowing to the Chinese accounts too little, rather than too much authority. They ought not to be discarded, where there is nothing to impugn their credibility.

The collated statements on a preceding page (361),—if we except that from Berlin, and view them in connection with the remarks which accompany them,—show a pretty regular increase. The statements based on the Ta-tsing hwuy-teen—than which we know of no better authority in China,—show an account perfectly consistent with itself. These statements have not been made by foreigners, nor for foreigners; they have been made by the Chinese themselves, and for their own purposes of government. It cannot be doubted, therefore, that the Chinese regard them as authentic and accurate, and *believe* the population of the eighteen provinces in 1812 amounted to 360,279,897. Was such the fact?

If the accounts which the Chinese give of their population are untrue, it is because they are either unable or unwilling to make them correct. To be convinced that they are *able* to make an accurate census, it is only necessary to observe the minute divisions into which the eighteen provinces are divided. For example; Canton province is divided, first into thirteen *foos and chows;* these are subdivided into seventy-two *heens;* from the heen the division is

carried down to the *kea*, which consists of only *ten families*. Ten keas make a *paou*, or neighborhood of one hundred families, which has a headman or constable, whose duty it is to watch over the whole; and, among other things, to keep a list of all the families and individuals within his jurisdiction. Now it is the duty of this constable to report the names of those within his limits to the chief officer of the heen; who reports to the chief officer of the foo; he again to the treasurer of the province; who in his turn reports, annually, on the tenth moon, to the Board of Revenue at Peking. Such is the division and the order required by the laws of the land. This system certainly enables the government to know and to state accurately the number of individuals, not only in every province, but in any given district of each or any one of the provinces.

But is this system of dividing and numbering the people actually observed? Are all the families and individuals—men, women, and children, carefully enumerated, or is the census made out on the "lumping system?" Now as there is an annual census, (and others sometimes "especially called for?") the business of numbering the people must of course attract some attention; under which circumstances such a broad and long continued system of falsehood and deception, would furnish a "phenomenon" not less incredible than the amazing amount of population. But let us go back to 1710, at which time the rapid increase, complained of, began, and take another view of this subject. That the lumping system has prevailed for more than one hundred and twenty years, and during that time has been practiced by all the successive officers of the several provinces, foos, and heens; and by the Board of Revenue at Peking during its changes,—seems to us hard to believe; it is a supposition not well weighed. "But it is not pretended that this new system of numbering the

inhabitants has existed for so long a period as one hundred and twenty years." It is then rather a modern manœuver, which officers have lately introduced for the purpose of covering their own negligence, and of flattering his majesty with the idea of great increase and prosperity. This is the fact, undoubtedly, so far as the lumping system has obtained. But in examining the progress of the numbers it will be seen, that from 1792 to 1812 the rate of increase *greatly diminished*, which certainly would not have been the case on the lumping system; for on that plan, in a period of twenty years, there would be, instead of 54 millions as the account now stands, an increase of more than 230 millions.

But what is the testimony of "intelligent natives" on this subject? When *we* have inquired of them, as we frequently have done, their usual answer has been, that they knew nothing respecting it; but have added, that their officers could tell, because they had the names of all the people. And when further pressed for a more specific answer, some have told us stories similar to that heard by Amicus; others have told us the following; that each officer on leaving his station, in order to show that prosperity has attended his administration, gives a return of all the soldiers who are or recently have been on the rolls; and in enumerating the common people, he includes the names of both soldiers and people, thus counting a part of the population twice. This report we know to be false; though it seems as plausible and as well substantiated as that related in the hearing of Amicus. Others have assured us that the returns are *below* the truth—the names of many individuals being omitted. So the Companion to the Anglochinese Kalendar, which we have already quoted, says; *We know from several authorities, that in China, the people are in the habit of diminishing rather than increasing their numbers, in their reports to government;*

—an account quite as credible as either of the preceding. If foreigners situated as they now are with regard to China, discard the most authentic documents which the records of the country can produce, and betake themselves to mere verbal testimony, they will, themselves being judges, exchange bad for worse—the more for the less credible testimony. We feel constrained, therefore, to admit the authority of the written records; though we do it with great caution, and receive them not as altogether unobjectionable, but as furnishing the best evidence which we can obtain in the present circumstances of the case.

Again it is objected, that the rate of increase presents an unanswerable difficulty: for it is supposed absolutely impossible that the human race should increase with the rapidity exhibited in the statements given above. But if we survey the condition of society in China, during the last one hundred and twenty years, we shall cease to wonder that the increase should be rapid.

Since the prosperous days of Kanghe, the empire has enjoyed uninterrupted peace, or at least, freedom from war. Occasional insurrections, and piratical depredations there have been; of late years, these have become frequent. But *war*, like that by which the Mantchou conquest was achieved; like that which often swept over the plains of ancient Persia; and last, which has stained with human blood, and strewed with human bones the fairest states of modern Europe,—has not been witnessed in China. Instead of that, a continuous peace of one hundred and twenty years, has blessed the country,—a fact not often seen in a great nation, and the reasonable effects of which on the population can hardly be duly appreciated. Look at the nation at the beginning of this period. Invited by the security of peace, and by the bounties offered by government, they spread over the waste, and fertile soil of China; multiplying with-

out fear or restraint, throughout the provinces. So far has this spirit proceeded, that, as we know, the old fortifications along the coast have chiefly fallen to ruins, and no modern ones are constructed; many of the soldiers have become farmers and laborers; the "military spirit" seems nearly to have forsaken the conquering Tartar, and the conquered Chinese; while the national industry, and national fecundity remain unabated.

The checks to rapid increase are few; the most noticeable are; (1.) the occasional absentees from home for years, though many young men who go abroad to other provinces or countries, make annual visits to their families; (2.) infanticide, which is practiced to some extent; (3.) domestic slavery, which often prevents the marriage of the persons sold; and (4.), if Canton is a fair specimen of the empire, the "social death" of thousands, who by various means are devoted to a life of infamy and crime, in those abodes justly denominated the "gates of hell."

The causes which favor a rapid increase are, (1.) the general peace; and (2.) the early, and with the exceptions just specified, universal marriage. Polygamy exists, and not a few there are, who have two or more wives or concubines; yet such relations are not deemed very reputable, unless the first wife is barren. Nor are illegitimate children numerous; but instances of eight, ten, or twelve sons, all of one mother, are not unfrequently found, and are always regarded as "prime luck." A census which should show at once the relative number of the sexes, and the ages of the whole population, is a desideratum which none can desire more earnestly than ourselves, but which we fear will not soon be supplied. Most of the "apparent causes" enumerated by Grosier to account for "this extraordinary and enormous population," are by no means so *apparent* in China as they seem to have been to the writer at Paris.

Some who have written concerning China, have taken it for granted that the population has been stationary for the last century; and with this, and other assumptions, conclusions have been formed which are exceedingly erroneous. But happily during the progress of the disputes on this subject, the question of the *possibility* of so rapid an increase, has been settled, by a case in point. We have before us a document which shows that the population of the United States of America, has *quadrupled* within the last *fifty* years;* and the writer of that document, who was a man of great practical wisdom and experience, supposes that the population in that case, for a long time to come, "will continue to increase with nearly the same degree of rapidity as at present." Whether this supposition of the late Mr. Evarts be well founded or not, the recorded *facts* cannot be denied; and may help to convince us that a rate of increase equal to that exhibited by the Chinese, is within the range of actual occurrences.

But again it is doubted whether the soil is capable of sustaining so great a population. Let some of the European states be placed in comparison with China, so as to show at one view the density of population in each. By data taken from the Encyclopædia Americana, the number of inhabitants on each square mile—

in England is about,	225
in the Netherlands,	275
and in the Dutchy of Lucca,	350

while in China Proper, we have only about 280.

There is perhaps a greater proportion of uncultivated land in China than in either of the other states named above; but the fact is not certain; it is certain however that, as a whole, China is in a very high state of cultivation. Agriculture is generally held in the highest esteem of all the employments, and

* See the Quarterly Register of the American Education Society, vol. 3rd. 1830: also the 21st annual report of the A. B. C. F. M. Boston: 1830.

almost every product of the ground is appropriated to the feeding and clothing of men. Large portions of the country yield two crops annually, and those generally very abundant. Every animal and vegetable substance also is an edible with one class or other of the people. Large quantities of vegetable produce, which in any other country would be devoured by the flocks and herds, are here consumed by human beings. And it is surprising with what economy many of the poor live. A bowl of rice, with a few vegetables, and a little fish or fowl, which are very abundant, are the entire provisions of multitudes.—If we regard these two circumstances only, *viz.* the amount of the produce of the soil, and the manner in which the people live, we have strong presumptive evidence of a very numerous population.

The famines which frequently visit this country, do not probably result so much from the want of a sufficient amount of produce, as from the want of facilities in transportation. Communication, notwithstanding all their canals, is slow; and often great pains are taken to hinder intercourse, not only with foreigners, but also between the different parts of the empire. The principle is that every province, and part of a province, must provide for itself. But in ordinary seasons little more is raised than is barely sufficient for immediate consumption; a small surplus only is placed in the public granaries, which, when a single crop fails, is generally inadequate to supply the numerous demands. Barrow has assigned three reasons for the famines which "occasionally commit such terrible havoc in this country;"—the equal division of the land; the mode of cultivation; and the nature of the products. We cannot follow him in his discussion, and will only remark, that he repeats and maintains the opinion that the country is capable of sustaining a much larger population than the 333 millions given to Macartney.

We are indebted to a correspondent,—who has enjoyed excellent opportunities to form a correct opinion on this subject, and who regards the Ta-tsing hwuy-teen as "the only fair guide" in the case,—for another view, and one which brings the question partially within the range of our own observation. In the eighteen provinces there are 1518 of the smaller divisions—heens, chows, and tings,—each of which, were the population equally divided, would have about 237,000. What now is the fact in those districts with which we have some acquaintance? Nanhae and Pwanyu, which include the cities of Canton and Fuhshan and also the village of Whampoa, have on the lowest estimate more than twice the given number. Singan would probably fall below the average number. Heangshan heen might be assumed as a standard. Judging from what we have seen of Heangshan, we are inclined to believe that it contains more than 237,000 inhabitants. It is well known also that the eastern districts of this province are very densely populated, scarcely less so than the country around Canton city. Other districts must of course fall below the average number.—After going through with this view of the subject, and presenting other reasons in favor of the Ta-tsing hwuy-teen, the Gentleman remarks, "on the whole my opinion goes to receive this account as the most accurate that has yet been given of the population."

Here, after having brought into view what have seemed to us the most authentic documents, and the best supported opinions, we submit the subject. It has been our steady endeavor in this discussion, to put our readers in possession of the best authorities and testimonies which we could command, that each might weigh the evidence and form an opinion for himself. As for ourselves, we rest the question for the present on the authority of the Ta-tsing hwuy-teen. If in the progress of this work, we shall be able to proceed, as we

desire, to a minute historical and geographical survey of each of the provinces, we shall then have better opportunity to judge in this matter. In the mean time, we shall seek for new sources of evidence, and gladly hail any additional light that may be thrown on so interesting a subject.

Whatever may be the exact amount of its population, the empire presents a grand spectacle for contemplation, and a vast field for philanthropic and commercial enterprise. If the christian merchant and teacher will come and occupy the field which is opening before them, and with the spirit to do to others as each would have others do to him, new relations with China, and a better interest in her behalf, must soon exist. The peculiar position and temper of this nation should not damp and repress generous feeling, and benevolent action. Man has a right to claim fellowship with his fellowman. The Chinese themselves, on the authority of their own sages, have maintained that *the whole world is one family*, and that of course, mutual intercourse ought to be cultivated; but in practice they utterly renounce this principle, and have long stood aloof from the great family of nations. In this attitude they have become proud, selfish, and exclusive. Notwithstanding all this, the merchant has not ceased to obtain the richest productions of their soil, and to furnish them with a liberal exchange of commodities. Here the traffick has ceased. No reciprocity of feeling, no intercourse of thought, no exchange of friendly sentiments, has been encouraged or allowed. Thus the bonds of brotherhood have been sundered; and mutual hostilities, generated and perpetuated.

What then shall be done? Is China to be abandoned for ever? In present circumstances it is difficult to say definitely what line of conduct ought to be pursued. If christian philanthropists should feel as deep an interest in the intellectual and moral character of China, as they do, and with good reason,

in her commercial relations, ways and means enough could be devised, for benefitting this people. Greece has had her advocates, who from the pulpit and the press, and in the halls of legislation and public assembly, have pleaded nobly for her. Poland too, and other states have elicited the generous exertions of philanthropic men. But where have been the like exhibited in behalf of China! She disdains such friendly offices. And what then! Is she all that she claims to be? Because the lunatic fancies himself a king, is he to be regarded as such? Does this empire present no claims on heaven-born charity? Are there here no miseries to be relieved? No dark and cruel superstitions to be chased away? Yes, answers the voice of christian philanthropy; and inquires, *what shall be done?* Seek, we would reply, and cultivate an acquaintance with her; study her character; learn her language;—not so much with a view of deriving riches or honor from the acquisition, as for the sake of conveying knowledge to her inhabitants. Great numbers of her sons can read;—and there is, to a considerable extent, a *taste* for reading among the Chinese; but most of their popular books are light and trivial; many of them are low and obscene in the extreme; and not a few of their sacred books are meagre and most positively bad. Now to open to all the inhabitants of this great empire the exhaustless treasures of revealed truth, and to furnish them with a new literature, enriched with all the improvements of modern science, requires cooperation among the friends of China; the work is vast, and thousands may join in it.

REVIEW.

Contribution to an historical sketch of the Portuguese settlements in China, principally of Macao; of the Portuguese envoys and ambassadors to China; of the Catholic mission in China; and of the papal legates to China. By A. L. *Knt.* Macao: China. 1832.

High commendation is due to the author of this "humble essay," for his rich contribution to the historical records of foreigners in China. Had he devoted to his subject less attention, and followed the fashion of the day, he might have given to the public a quarto or folio, instead of a duodecimo of less than two hundred pages. Seldom if ever have we found so much matter of fact, concerning the east, thrown into so small a compass. The work affords abundant proof that "considerable pains has been taken in collecting the materials;" and though "traced by the pen of a foreigner," * it will be read with pleasure and interest, not by a "few friends" only, but by many strangers, who will be grateful for his patient and successful research. As only "one hundred copies" of this work were struck off, and those were designed for distribution among the author's "friends and acquaintances," he will the more readily, we hope, excuse us for making copious extracts from his pages.

He divides his work into five parts; (1.) temporary settlement of the Portuguese in China; (2.) their fixed settlement at Macao,—terms of tenure, dependence on and independence of China, and

* A native of Sweden.

present state of the settlement; (3.) Portuguese envoys and ambassadors to China; (4.) Roman Catholic mission in China; and (5.) papal legates to this country. These topics are discussed fully and carefully by the author; we purpose to follow him so far as to preserve the thread of his story, and to bring into view the principal facts which he has narrated. To accomplish this in the limits of a review, it will often be convenient to break up paragraphs and sentences; in which case, however, it will not always be necessary to mark with double commas the parts which we quote. The author preserves the patronymic name by which persons were known in their native countries; e. g. Ruggiero, instead of Roger; and so of others.

1. *Temporary settlements of the Portuguese in China.* The Portugese passed round the cape of Good Hope near the close of the fifteenth century; and secured a footing on the western shores of Asia, by possessing themselves of Goa. In 1511, the cruel Alphonso assaulted and took Malacca; and five years afterwards Raphael Perestrello made sail in a junk for China. His success gave rise to an enterprise of greater magnitude; four Portuguese and four Malay vessels, under the command of Fernao Peres de Andrade, sailed for China in 1517. Six of these ships were allowed to moor at Tam-ao, "a port in one of the three islands called San-shan, by corruption St. John;" with the others, Andrade proceeded by permission to Canton, where he was allowed to trade; but news soon arriving that pirates had attacked the vessels anchored at San-shan; Andrade immediately settled his concerns at Canton, "joined his friends, and completed at Tam-ao his mercantile operations."

"Anxious to take his departure at the commencement of the approaching monsoon, he, like a man of probity, proclaimed his readiness to do justice to every body, who might have reason to complain of any of his companions. This candid offer so enchanted their minds, that the Chinese began sus-

peeting there was nothing but an unmerited slander in what they had heard of the egotism and violence, the Portuguese had made themselves guilty of in India.

"This favorable opinion prevailed, when Simon de Andrade, a brother of Fernao, entered, in 1518, the port with one ship and three junks. The bent of his spirit was greediness, partiality, and despotism. With such a temper he willingly countenanced robbers, kidnappers, and all sorts of malversation. He built a fort, and ended by arrogating to himself the prerogative of a sovereign; he hazarded to condemn a sailor to death, and had the man executed. This act of open hostility, and the refusal to withdraw from the island, filled the measure of iniquity. A Chinese squadron laid seige to the port. Simon would have perished of hunger had not a strong favorable gale most opportunely arisen: he took advantage of the accident, and retired with three of his vessels (1521)."

Not long afterwards other voyages were undertaken; and in 1560, it is related by a Jesuit, 'that five or six hundred Portuguese merchants were constantly dwelling at Lam-pa-co.' Previous to this time, (1533) *Ning-po*, in the province of Che-keang, had become exceedingly rich and flourishing, principally by the trade with Japan; but by the ill conduct of the inhabitants, the provincial government (1545) assaulted the place; "every thing was laid waste; 12,000 christians, including 800 Portuguese were killed; 35 ships and two junks burned." Four years later, the Portuguese were driven from their newly formed settlement at *Chin-chew*. Thus "banished from the eastern provinces of China, the foreigners resorted to Lam-pa-co and the illicit trade on the Chinese sea."

2. *Fixed settlement of the Portuguese at Macao.* Under this division of his work, the writer first reviews the "*terms of tenure*," and discusses the question, whether the kings of Portugal are entitled to number Macao among their ultra-marine dominions. He thinks there is good reason to believe, from Dr. Morrison's "View of China," that Europeans came to Macao as early as 1535, and had temporary shelters on the island in 1537. By solicitations and bribery, liberty was obtained

to erect some sheds for drying goods, which were introduced under the appellation of tribute, and which, it was alleged, had been damaged in a storm. "By liberally feeing the nearest inspecting authorities the foreigners were, by degrees, permitted to build substantial houses." And "by submission and gifts, petty mandarins connived at an increasing population, at the establishment of a government, at the influx of priests, and their endeavors to convert infidels to christianity." In 1582, the governor of Canton summoned before him the chief officers of the infant colony; two individuals repaired to his residence, were traduced as culprits before his tribunal; they were upbraided; and their constituents censured for their audacity in depending on any other laws, than those by which China was governed. The merchants were to be expelled and the ports shut for ever against them. In twenty-four hours this tone softened, for magnificent presents had been heaped on the governor and those of influence. In these circumstances as no mention was made of signal services rendered to China, and no imperial edict transferring the dominion of Macao to the Portuguese was produced, our author is led to concur in the opinion of a bishop of Macao, who, in 1777, wrote, that it was "by paying a ground-rent the Portuguese acquired the temporary use and profit of Macao *ad nutum* of the emperor." At present, the amount of this rent is limited to five hundred taels per annum.

How far the Portuguese are *dependent on China*, is the next question that comes under consideration. In 1573, the Chinese resolved to erect a wall across the isthmus which separates Macao from the island of Heang-shan. Through this barrier a door of communication is opened, but is always guarded by Chinese soldiers, whose duty it is to prevent foreigners from passing it. Within these limits, and as early as 1587, a *civil* mandarin was appointed to reside, and "govern the

city in the name of the emperor of China." A Tso-tang, an assistant of the Heang-shan magistrate, came to Macao in 1800; he keeps a watchful eye on the inhabitants, and is the organ of communication with the higher mandarins. The Portuguese are not allowed to build new churches or houses without a license from the Chinese authorities. A similar degree of control is exercised by the Chinese also in *criminal and commercial* cases. These positions are illustrated by a narration of facts; and the conclusion is, that "in a political point of view, the inhabitants of Macao may live free from all apprehension of being invaded as vassals of Portugal." In 1725, an order from Yung-ching restricted the shipping of Macao to twenty-five vessels.

The author, as he proceeds to show how far the Portuguese are *independent of China*, draws before his readers a sketch of the history, structure, and relations of the government of Macao. In 1585, the inhabitants, by permission of the viceroy of Portuguese India, adopted rules for a municipality; which were confirmed, and privileges granted. The government of Macao consists of a Governor, who is usually chosen by the Governor-general of Goa; an Ouvidor, or Chief-Justice, who has the appellation of *Minister;* a Senate; &c. So late as in 1690, the mandarins of Heang-shan were in the habit of summoning before them vassals of Portugal residing at Macao. But to obey their order, was forbidden in 1689 by the Viceroy of Goa, and in 1712 by king John V.—

By an order of the Prince Regent of Portugal, dated 1803, a homicide cannot be delivered up to the Chinese; if he be found guilty by the laws of Portugal, he shall suffer death by the hands of a christian executioner. This command was attended to for the first time in 1805.—

"Connections with Portugal and Goa.....We have hinted in the course of this narrative at the submission of Macao to the superior government. An annual account of its political, economical, municipal doings, of the number of its inhabitants, of

its shipping, &c., is reported to the minister of ultra-marine affairs at Lisbon, and to the supreme government of Portuguese India."

The *political* intercourse of the settlement with China, seems to have been very limited. One of the last emperors of the Ming dynasty, about 1620, negotiated with Macao for a small military force, which was to proceed against the Mantchous; but in 1651 the governor of Canton summoned some of the principal members of the settlement before him, and enrolled the inhabitants of Macao as the vassals of his master,—the then reigning Emperor of the Ta-tsing dynasty. Again in 1809 a convention was concluded with the government of Canton, by which Macao furnished six ships to act in concert with an imperial squadron against Chinese pirates. For this aid, Macao received eighty thousand taels, and the promise to be reinstated in its ancient privileges, if any could be proved to have existed. The pirates were subdued; high privileges were claimed by the Portuguese; but little or nothing was ceded by the Chinese.

The *commercial* intercourse with China, Japan, Manilla, Timor, Batavia, Goa, and Malacca, is briefly noticed. As vassals of China, the Portuguese pay less duties on goods from Canton to Macao, than those paid on shipments at Whampoa; the same rule obtains in regard to return cargoes. For nearly two centuries the Portuguese have had no intercourse with Japan. The commerce with Manilla is of little importance, and "perhaps less to Macao than Manilla." The Chinese admit the Spanish flag at Macao, on the same conditions as that of Portugal. Intercourse with Timor, and Batavia, which was once of importance, now requires no more than a single ship annually; and that mainly for the purpose of bearing government despatches, &c., from and to the supreme government at Goa.

We pass now to survey the *actual state of Macao*, its trade, population, public buildings, &c. Of the trade we have the following account:—

At present the whole shipping consists of sixteen* ships, measuring 5331 English tons. The greater part of the ship-owners are destitute of sufficient means to lay in a suitable cargo, and bear the charges of a long voyage. Many vessels are therefore loaded, at least in part, by Chinese adventurers, for Singapore, Batavia, Malacca, Pulopenang, Calcutta, Bombay, Damaun, Mauritius, &c. This accommodation is mutual, for though the freight is rather high, the property on board a Portuguese ship is considered safer than in a junk. Chinese and Macao merchants send, however, to the above mentioned places, China produce on board English ships, the freight being cheaper, and the duty in British ports 10 per cent less, than if the goods were unloaded from a Portuguese ship. So material a difference operates against the shipping business of Macao, particularly on the exports. To secure the imports a strong inducement is now held out.....The whole income from the customs, in 1830, was taels 69,183†

The disbursements to the military	29,622
to the civil servants.	24,470
to the church establishment,	8,730
Called ordinary expenses,	62,822
Extraordinary were	46,629
Total taels	109,451

A century ago, or in 1730, the customs yielded 7,825 taels; and the ordinary and extraordinary expenses were taels 10,735."

The *population* of Macao divides itself into *three* distinct classes; vassals of Portugal; vassals of China; and foreigners: and of each in its turn we will give a brief sketch. First of the Portuguese:—

"If what a grave historian asserts, be true, (and there is no ground to impeach his veracity,) that the prisons of Portugal were now and then emptied, and the vicious tenants, and even culprits, who should have finished their career on the galleys, were sent on board the royal fleets to serve in India," we shall have less reason to shudder at the enormities perpetrated by the Portuguese in many parts of Asia. Some of this unholy stock respected neither friends nor foes, and seized every opportunity to enrich commanders and their hords. They were at times

* The whole number of ships is now (1833), we understand, only twelve.

† Of this sum 30,132 taels were raised from duty paid on 1,833¼ chests of opium imported at Macao.

pirates, or smugglers; and at times, strolling merchants. Several of this contaminated caste settled, no doubt, at Macao with men of more correct feelings. By this mixture those who had reluctantly run the race of vice, were by good example recalled to the comforts of social life, which was soon enhanced by nuptial ties. Malay, Chinese, Japanese, and other women became their partners in wedlock, and mothers of a generation, the decendants of whom are perhaps still members of the community of Macao. This progeny is distinguished by the denomination of *mesticos*, or mongrels. Next to this class, range those whose fore-fathers were not Portuguese; they are either Malay or Chinese converts, but like the Portuguese posterity, free citizens. Their occupations at Macao are limited, as no other mechanical arts than those required by navigation are exercised. Young people of the inferior order either go to sea, or enlist as soldiers; the more fortunate follow the business of merchants,—the holders of a few chests of opium being known by that appellation. Many have made fortunes by the drug, and some have acquired great wealth. A scrupulous friar once intended to refuse absolution of sins to dealers in opium, and would have denied it, had casuists not always a metaphysical hole to slip through. To deal in poison is more immoral than to deal in slaves. By the first mentioned trade we challenge no body, we act in secret and injure whole nations; by the latter a chance of resistance is offered. The havoc in one case cannot be ascertained, for it is uninterrupted and hidden; in the other it may, for it is open hostility; the ratio at which the mischief acts, may, perhaps, be estimated as an unity to a million. Formerly the merchants of Macao dealt more largely in slaves, kidnapped in China, Japan, and many other parts. They actually import but few, and those principally by the Timor and Goa ships. How numerous the slaves were twenty years ago will be evident, from the returns of the population the parish ministers handed to the bishop in 1810. It consisted of 1172 white men, 1846 white women, 425 male slaves, and 606 female slaves, making a total of 4049 individuals,—the clergy and military not being included. In 1830 it was estimated at 4628, *viz.* 1202 white men, 2149 white women, 350 male slaves, 779 female slaves, 30 men, and 118 women of different castes. All are Roman catholics. Portuguese born in the dominions of Portugal, actually living at Macao, do not exceed sixty-two in number. Neither they, nor any other vassal, can quit Macao without the previous consent of government."

A concise description of the *public buildings* is here introduced by the author, which shows that the ancient inhabitants spared neither treasure nor pains to embellish and protect Macao. The *churches*

are twelve* in number; which are divided into parish churches, collegial churches, &c. Formerly there were two collegial churches; at present there is only one, that of St. Joseph. The plan of this church and college belongs to the Jesuits. We will quote the description entire:—

"Though the corner-stone was laid, it is said, in 1730, the Jesuits had not the pleasure of hearing mass at St. Joseph's earlier than 1758. From the garden you enjoy a cheering prospect of the inner harbor and Typa, as also of the bleak and verdant islands that encompass the river. The church is rather small but of harmonious proportions. It receives sufficient light from a cupola, and a cross-bar window in the front. At two exterior angles of the fabric are two towers; in one of them is a chime; and in the other, in a lower part, a clock. The instructions delivered in the college, were moulded on those of St. Paul. They ceased in 1762, and were not resumed for more than twenty years. At length, the court of Lisbon, in 1784, transferred this establishment to the *Congregation of the Missions*, and in 1800 the charges to be paid by the senate were definitively settled. The priests belonging to this *Royal College* are Europeans. These professors are six in number, one of whom is the Superior. The principal aim of this institution is to provide China with evangelical teachers. Young Chinese, not exceeding twelve in number, are admitted, and furnished with that they necessarily want. If they evince a sincere desire to become priests, their education is directed that way; but it generally requires ten years before the candidate can get the very first order. Those, whose vocation is dubious, wait longer, or leave the college if they please: others who want application, or are noted for misdemeanor, are sent away. The Professors give instruction in the Portuguese tongue, Latin grammar, arithmetic, rhetoric, philosophy, theology, &c. The children of the inhabitants of Macao participate in these studies, though few of them are made priests. The Chinese language is also taught, and English and French occasionally. Parents, who can afford to pay for their children a small remuneration monthly for food and a cell, fix them at college, where the students learn to speak genuine Portuguese, and acquire probably a taste for the improvement of their minds. Some children dine at the college, and join their families at night: others attend the lectures delivered *gratis* by the Professor at determined hours. In 1815, eight young Chinese, two Malays, and sixteen boys born at Macao, were settled in the college; and 1831, there were seven

* Besides these, there are four or five small chapels. The number of priests is about thirty five.

young Chinese, two boys from Manilla whose fathers are Portuguese, and thirteen born in Macao."

Besides the college, there is *one school*, where children are taught to read and write their mother tongue;* and *another royal school*, where a Professor explains the principles of the Portuguese and Latin grammar, for the benefit of those who are desirous of improving such advantages. These are supported by royal bounty.—Some friars also improve their leisure hours in teaching Portuguese and Latin.

Capuchins, Augustines, and Dominicans constitute the regular clergy of Macao. *Convents* were early founded; but most of these are poor. The female convent St. Clare, "*Mosteiro de S. Clara*," was erected as early as 1634. The number of nuns has been various, but is now fixed at forty. This convent was burned down in 1825, but the greater part of it has been rebuilt. There are likewise *hermitages* of some note; there are also *charitable institutions;* and among them one hospital, and an asylum for female orphans.

Fortifications were commenced early in the seventeenth century. Macao is walled on one side, and has six forts. The whole military force ought to be four hundred common soldiers, headed by eighteen officers. A spacious *senate-house* completes the list of public buildings.—Notwithstanding his patient research, our author has not been able to discover the "many fine buildings ranged in large squares, surrounded by court-yards and gardens," which are spoken of by Krusenstern in his voyage round the world. The *cave* said to have been inhabited by Luis Camoens is briefly noticed.

The *Chinese population* is composed of different classes, and cannot be accurately numbered; it is estimated to be about 30,000. They have one temple within, and three without the precincts

* Many of the inhabitants of Macao do not speak pure Portuguese, but use a dialect which differs widely from their mother tongue.

of the city. A *procurator*, who is a member of the senate, and the organ of communication between the city and the mandarins of the district, is denominated Chief of the Chinese living at Macao; but he exercises over them little or no control. The right of *foreigners* to reside at Macao has been a subject of much dispute; a pretty full view of the question is presented in the work before us; our limits will not allow us to give the the details; suffice it to remark, that at present, all foreigners are allowed to reside in that settlement. Our author closes this part of his work in the following words:—

"We have thus given a succinct historical narrative of a place situated in 22 deg. 11½ min. north latitude, and 113 deg. 32½ min. longitude east of Greenwich. The climate is healthy; we have good water, bread, and a well stocked bazar. On landing, you have before you a spacious semicircular bay, encompassed by rising hills, crowned with forts, convents, churches, and private buildings. The circuit of the peninsula is said to be about eight English miles, its greatest length three, and its breadth nearly a mile."*

MISCELLANIES.

The wane of superstitious delusions, or false religions, whether polytheistic, Mohammedan, or pseudo-christian, is strongly affirmed by the Author of "Saturday Evening." "Although our knowledge of the human race is now incomparably more extensive, and accurate, than has ever been heretofore possessed, we can descry in no direction, a young and hale and mantling religious delusion, such as threatens to become invasive; or which attracts the eyes of mankind by the signal proofs it

* *To be continued.*

is giving, of its sway of the imagination and the turbulent passions of our nature. The contrary is the fact, and it is so in every zone. It is conspicuous that the demons are holding the reins of their power with a tremulous hand. The spirit of counsel and might has left them; the spirit of adventure and bold imposture has also departed. It seems as if there were neither courage nor concert in the halls of aerial government. Not only is every extant form of error *ancient*—most of them immemorially so; but every form is *imbecile* as well as old." Or if we would seek a phrase that should at once describe the present condition of every false religion, universally, we find it in the language of the writer of the Epistle to the Hebrews;—they are "become antiquated and decrepit with age," they are in their dotage; and we hope that it may be added, they are "nigh to their final disappearance"—they are ready to vanish away.

Mr. Gurney, the supposed author of "Saturday Evening," takes a rapid, but vivid survey of the various forms of false religion, in the south of Europe, and of Asia, among the Indians, Tartars, Hindoos, and Chinese. Of the people among whom we live, he says with much truth;—"By civilization and industry, but not in matters of religion, the Chinese is entitled to take rank above his northern neighbor, cousin, and conqueror, the Mongol. In truth it must hardly be said that there is any thing of religion in China, if we deduct on the one hand what is purely an instrument of civil polity—a pomp of government; and on the other, what is mere domestic usage, or immemorial *decoration* of the home economy. Ages have passed away since mind, or feeling, or passion, animated the religion of China. The religion of China is now a thing, not only as absurdly gay, but as dead at heart, as an Egyptian mummy;—it is fit only to rest where it has lain two thousand years;—touch it—shake it—it crumbles to dust. Let but the civil institutions of China be broken up, and we might look about in vain for its religion." Mr. G. deems that "the religion of the prophet is now in its stage of extreme decrepitude;" and that on "the haggard superstition of the west," "have come the many loathsome infirmities that usually attend the close of a *dissolute life*." The Greek church cannot be said to be in its *second* childhood, "for *childishness* has been its character even from its youth up." Through a long life of fourteen centuries it "has cared for nothing but toys."

From these premises three inferences, our author says, may be drawn. The atheistic, the evangelic, and the prophetic. The atheistic reasoners "indulge the belief that the instinct of religion in the human mind is slowly wearing out—that the habitude of worship is being obliterated." That this is the result to which the creed of atheistic scepticism leads many individuals is too true; but that such a result will become

general is contrary to the unbroken evidence of experience in all ages, and in all places;—not to say the invincible proof of christianity. And the Christian will indulge the expectation that this is "a day of preparation," in the sense of enterprise; and on this ground, notwithstanding all discouragements, it may be hoped, not feebly, that "the Sabbath draweth on."

Christian faithfulness.—"The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd." Eccl: xii. 11. The one shepherd Christ Jesus, gives his faithful ministers wisdom from above, to speak a word in season to their fellow sinners; which word by the agency of the Holy Spirit pierces the consciences of guilty men, and convinces them of their danger from the justice of a holy God; which words often stick fast as it were in the memory, and produce a salutary change in complete repentance and conversion—even many years after, when the speakers have been long dead.

We have known a recent instance of this. The late Dr. Milne when dying was condoled in respect to his children, by the Mandarin Teacher of the Anglochinese College. The dying missionary replied to the speaker, who was a self-righteous Confucianist, or in other words, a hardened atheist; "I am not anxious, Choo seen-sang, about the temporal provision of my children, who are soon to be orphans; but I am anxious for the salvation of *your* soul." These words, and various other affectionate appeals of Dr. Milne, and the late Mr. Collie, Chinese professor and subsequently principal of the college, operated on his heart; and there is reason to hope, that they have issued in his cordial reception of the gospel of Christ; and he has at length, after rejecting the gospel for about fifteen years, avowed his faith in Christ and been baptized.

For the first two or three years, he says, the christian religion, and even theism appeared to him *foolishness.* Since that time his contempt and opposition have gradually diminished; but even now he speaks of himself with fear and trembling. He has spoken of the vanity of idols to his wife, and to his sister, who is a widow; but they laugh at his religious opinions. He speaks of their conduct, not with anger but compassion, remembering that he himself acted a similar part in the days of his ignorance. In this he obeys the admonition of St. Paul to Titus,—To show all meekness unto all men; for we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another;—the kindness and love of God our Saviour toward man, made the change.

Christians and missionaries should not refrain from affectionate admonition and rebuke, because they may not have been regarded heretofore; but should act on the principle laid down in this saying—"In the morning sow thy seed, and in

the evening withhold not thy hand, for thou canst not tell whether this or that shall prosper, or whether both shall be alike good."

The above mentioned facts shew to us, what indeed we have long been convinced of, *viz.* the importance of schools and colleges for the inculcation of christian doctrine. We do by no means undervalue the labors of the preacher; but still we think that if there be given only a passing word of exhortation, it will seldom convey to the *heathen*, information enough to convince their understandings, or enlighten their consciences. They require *line upon line and precept upon precept.* Or, according to the figure of our motto, the nail to enter deeply, and to be fixed securely, must be struck often on the head; which can be well accomplished by those "masters of assemblies," the pious schoolmaster, and the christian professor, in seminaries of sound learning, and "saving knowledge."

Friendly admonition.—There are seasons—almost every person can refer to such in his own history,—when a plainness of speech is used, which evinces the great excellence of godliness. The voyager, when all hopes of life were lost, has witnessed such seasons: those who have felt the concussions of an earthquake, and heard the crash of falling towers and domes, have witnessed such seasons; and so too have multitudes who have stood and listened to the last broken accents of dying friends. At such times, riches and honors, frowns and flatteries, are lightly esteemed; and words of *friendly admonition*, with a solemnity that cannot be described, break forth from the lips.

Something of this same kind of honesty is very frequently witnessed at the parting of friends, especially when the time and distance of separation are to be long. An instance of this we have in the *farewell sermon* of the Lord Bishop of Calcutta, delivered at St. Mary's, Islington, on the 17th of last June. The main topic of his discourse is *practical piety*, which "is important not only because it is that kind of religion that most glorifies God, edifies our neighbor, and brings comfort to our own minds, but because it is the only means of securing ourselves against the seductions of erroneous teachers, of our being preserved amidst the snares and temptations of the world and Satan, and of introducing us into God's heavenly kingdom."

The whole of the discourse is characterized by earnestness, great plainness of speech, and a tender regard for those to whom he was soon to bid farewell. Plainly, yet affectionately, he admonishes *the sceptic*, *the worldly professor*, *and the professors of evangelical truth;* and in conclusion he earnestly commends "all to take the *friendly admonition* of the last accents of one who desires to discharge his last duty, not merely by affection and the most sincere wishes, but in honest endeavors to save every soul he can ere he embarks, as it were, for

another world. And therefore (the speaker goes on to remark) I must come to thy conscience, *sinner*, wherever thou art. I cannot find thee out, but God has thee under the glare of his eye at this moment! Thou art quivering in thy seat at this instant, though I know thee not! Take the friendly warning, and escape! Flee, I pray thee, from the wrath to come! flee to the Saviour ere it be too late! Begin real religion! Renounce thy wine, thy harlots, thy lusts, thy pleasure, thy merely human science, thy poetry, thy philosophy, thy every thing that stands in the way of heaven; and when you have received the love of God, you will simply use what is lawful in these things. O, remember it is not what I say—sayeth not God the same? Is not God love? If an earthly parent require the love of his child—if the love of a friend be the only essential quality of friendship—if a benefactor look for gratitude—I appeal to your common sense, I appeal to the tribunal of conscience, if it be not hardened by profligacy and habits of vice, which desolate conscience, and leave it like a seared and callous flesh, if there be a conscience, if there be any thing of moral feeling in the sinner,—shall not the God that made thee have thy supreme love? Shall not the Redeemer that died for thee claim and possess thy affection? Shall not the sanctifying Spirit see thee praying for his grace? Shall not the love of God be paid to thy heavenly Father, thy heavenly friend, thy divine benefactor? Yes! O, may the angels of Christ take up the tidings to his throne that every sinner here is beginning to repent? Yes; I pause while the desire is formed in the breast of every sinner. Let each one put up to the throne of mercy this ejaculation, "Lord give me thy grace, and may I begin this heartfelt religion!" ....I pause that you may make the prayer in your own breasts. O, my God! is there one that has not made the prayer? Is there a heart so hard that it has not seized the moment to aspire after grace and salvation? No; I so trust thy mercy, that I cannot think there is one from the youngest to the oldest, that has not addressed a prayer for the love of God; and in that persuasion, beloved, I bid you *farewell*."

RELIGIOUS INTELLIGENCE.

Siam.—Amidst the many discouragements and oppositions, which sometimes threaten to stop or retard the progress of christianity, it is a strong consolation to know assuredly that the truth of God will finally triumph. We are sorry to hear that Mr. Abeel, on account of ill health, has been obliged to leave Siam. On the 15th ult., he was at Singapore, where he had been for about two months; and though his health was considerably improved, it was still uncertain with him, whether

he should return again to Bankok.

From a communication now before us, written by Mr. Abeel, and which we will publish in our next number, it appears to be doubtful whether protestant missionaries are to be tolerated and allowed to prosecute their labors under the present government of Siam. There is at present, we suppose, no protestant missionary in that country; Mr. Jones was, by late accounts, at Singapore, waiting for an opportunity to go up to Bankok.

During his last visit to Siam, Mr. Abeel was occupied much of the time in distributing christian books among the people on board the Chinese junks. About 80 of these junks, he says, visited Siam during the last season.

Van Dieman's Land.—We have before us a letter dated Hobart Town, Van Dieman's Land, which fully confirms the account we gave in our number for Dec.,—that much good is already accomplished, and in progress throughout that colony. There are families, a few at least even in the interior, where God is known and worshipped; and where the family altar has been erected, and that grace has appeared which teaches men to deny ungodliness and worldly lusts, and to live soberly. Among other improvements, a *temperance society* has been established. These facts show "no doubt, the best side of the picture;" or rather they exhibit "some of the bright spots in a dark picture;"—they are an earnest of what is yet to be seen and enjoyed.

Mr. Wolff.—Reference was made to this very extraordinary man in our number for October last; the Oriental Christian Spectator, of the same date, contains his journal to Bokhara. It is full of interest; but gives no information concerning the Jews in China.

The people of Bokhara, he says, "are good natured, but exceedingly effeminate, have no energy and are a complete kingdom of mullahs." He was informed that the ancient rabbies of that place "asserted Bokhara to be the Habor, and Balkh, the Halah, of 2nd Kings xvii, 6;" but they have, he adds, "no written account of it." On his arrival at Balkh, he ascertained that it was first called Hanah, and then Halakh, and by the latter writers *Balkh;* this account makes him not only suppose that Bokhara and Balkh are Habor and Halah of the Mosaic history, "but likewise that Turkestan is the land of Nod, (Genesis iv) i. e. where Cain dwelt when he went out from the presence of the Lord, and that Balkh is Enoch (Genesis iv, 17,) built by Cain."

"The inhabitants of Khiva and Bokhara (he says), are called *Osbeck*, os signifies *self*, and beck, *lord*." "It is totally a mistake to call the Osbecks *Tartars;*" "they do not know here the name of Tartars." "We laugh about the ignorance of the people of this country with regard to Europe, and our learned Professors in Europe know as much of this country with all their books, as the Turcomans of Mowr do about England." There are at Bokhara about 200,000 inhabitants.

LITERARY NOTICES.

Chinese printing.— Mention was made in our last number of Mr. Dyer's *metallic types*. An account of these, which was written by Mr. Dyer is now before us, by favor of Dr. Morrison; it was accompanied by the following note, addressed "To the Editor of the Chinese Repository."

"My dear Sir;—Enclosed I send for your perusal an essay on the subject of *moveable types*, written by the Rev. Samuel Dyer of Penang. Mr. Dyer has for the last six years turned his attention to this subject, and will, I trust, eventually succeed. The importance of procuring Chinese moveable types at a moderate expense, is, in my judgment, an object of the first importance toward the diffusion of useful knowledge and the christian religion, in eastern Asia and the islands thereof. In China all the lighter reading, and tracts for the poor, are in respect of religion, science, and morality, miserably deficient, or positively bad. A new literature, innocent and instructive, must be created by the friends of China. And to produce it, I know nothing so important as the casting of cheap moveable types, or Chinese characters.

I remain your's faithfully.

Robert Morrison."

We shall, perhaps, be able to form a more perfect idea of Mr. Dyer's proposed improvement, if we keep in mind the method of printing with *wooden blocks*, or plates; which, by the bye, has existed, and been in general use, among the Chinese, for at least nine hundred years. It is in fact, a species of stereotype; and is well described in Dr. Milne's "Retrospect," to which we are indebted for most of the few following remarks. See that work, pp. 222—266.

The block, or wooden plate, is first squared to the size of the pages, with a margin at top and bottom; it is in thickness generally about half an inch; it is then planed smooth on both sides, each of which contains two pages, or more accurately *one leaf*, for the Chinese number the *leaves*, not the pages of a book. The surface of this block, is now rubbed over with rice boiled to a paste, or with some glutinous substance, which makes it perfectly smooth, and at the same time softens and prepares it to receive the impression of the characters, which are soon to be placed upon it.

This block, together with an exact copy, or fac-simile of the characters which are to fill the page or leaf, is put into the hands of the *block-cutter*; who,

before the glutinous matter is dried up from the board, puts the sheet on *inverted*, rubs it down with a brush and with his hand, until it sticks very close to the board. He next sets the board in the sun, or before the fire, for a short time; after which he rubs off the sheet entirely with his fingers,—but not before a clear impression of the characters has been communicated to the board. The engraving tools are then employed; and all the white part of the board is cut out, while the black, which shows the characters, is carefully left. The cutting of the block being completed, the process of printing follows. The block is laid on a table, and a brush made of hair, being dipped in ink, is lightly drawn over the face. The sheets being already prepared, each one is laid on the block, and gently pressed down by the rubbing of a kind of brush, made of the hair of the *tsung* tree. The sheet is then thrown off; one man will throw off 2,000 copies in a day.

These remarks will suffice for our present purpose; and we proceed to introduce Mr. Dyer's account of metal types; and will make as copious extracts as the nature of the document will allow;—but must, *for want of the very types which he describes*, omit a part of the account. He has divided the subject into *five parts;* we will take them in their order.

1. *The nature of Chinese metal types.* Chinese metal types may be compared to English *logotypes*—where one type contains a complete word; for in Chinese, one character expresses a complete word, and not a single letter, or even a simple syllable of a word.

In forming a fount of English logotypes, of course, it would be desirable to have more types of such words as occur more frequently, and fewer types of such words as occur less frequently; in fact, to have a due proportion of types, according to the proportion of times in which each word occurs, as near as that proportion can be ascertained.

E. g. Suppose the word "the," occurs oftener upon an average calculation, than the word "and;" and this again oftener than the word "that;" it follows that we want more types of the word "and," than of the word "that," and still more of the word "the,"—in order that there may be a due proportion of each; in fact, the proportion of logotypes should be calculated, just in the same way that the proportion of each particular *letter* has already been calculated, for the use of English printers.

But as some words occur oftener in one book than in another, owing to a diversity of style, subject, &c., the fount, in order to be generally useful, must be calculated not from one book alone, but from many, and those of diverse style, subjects, &c. It is in this way, the present estimated proportion of each particular Roman letter has been obtained.

Precisely this plan should be adopted, in forming a fount of Chinese logotypes. For it is almost necessary that Chinese metal types be of this description.

2. *The desirableness of a fount of Chinese metal types.* Chinese metal types are exceedingly desirable, in order that we may be able to combine the

Chinese character with the European. This circumstance however, we suppose, can only be duly appreciated by those who are acquainted with Chinese literature. Dr. Morrison's Dictionary could not have appeared in its now elegant state, but for Chinese metal types of some kind; the same may be said of Premare's Notitia Linguæ Sinicæ. It is true, that Mr. Davis's tract on Chinese poetry is printed very handsomely with wooden blocks; but then the wooden blocks, I imagine, do not combine with the metal, strictly so speaking, they only unite with it, as woodcuts.

How far are metal types desirable, with respect to the printing of the Chinese Scriptures? See Bib. Soc. 11th Report, p. 147. Dr. Marshman's opinion is this:—"One instance of their utility you have already seen, in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally struck it off. This, however, we could not have done in wood. There, all is immoveable; no improvement after the chisel has begun its work, but by means almost equally expensive with cutting a new block; and if we say correct it ten or twelve times, only think of the expense of getting ten or twelve fair copies of each sheet. But the moving of a few characters up and down, or the replacing them with others, is the work of far less number of minutes....Another advantage arises from the difference between metal and wood, in point of durability, &c."

The Dr. goes on to calculate the difference of expense between the two methods, and makes out a saving of *two thirds*, by the use of metal.

3, *Of the defects and disadvantages of past attempts to form Chinese metal types.* We believe the only three founts in existence are at Macao, Malacca, and Serampore; they are all deficient in as much as fresh characters must be supplied, as required while any work is passing through the press; at least, if that work contain more characters, or characters of more sorts, than have been employed in printing any preceding work, which will generally be found to be the case in printing a work of any extent.

We believe the whole of these types have been engraved upon the face of metal; but whether it be owing to the difficulty of engraving on so hard a substance as the metal, or to any other cause, it is a fact that they are not only inelegant, but possess an air *so foreign*, that it is by no means advisable to print the Scriptures and tracts with them, while we can obtain wood-blocks; for these latter far surpass any thing we have yet seen printed with metal either at Macao, Malacca, or Serampore.

The small fount sent out from England, has been tried with admirable success; we have not heard a dissentient voice; the only defect seems to be the *smallness of the fount.*

[This fount is at Malacca; and the *beautiful* specimen, which we noticed in our last, was printed with it.]

4. *Suggestions for an improved fount of metal types.*

There is no doubt that metal types may be made by means of punches, in the usual way. Mr. Figgins, a respectable type founder in London, has attempted it with great success. Had he been familiar with the character, his success would have been still more complete. But then, this method involves such an immense expense, owing to the variety of character, that it is to be feared we must wait long for a fount obtained by this method.

By preparing a set of blocks, and forming from them a set of stereotype plates, each the common height of metal types, and then sawing the metal plates into pieces, (a process which has succeeded very well in a late experiment upon a small scale,) metal types may be obtained without punches, and the character will be a *fac-simile* of the original blocks.

The original blocks must contain such an arrangement of the characters, that when the process is completed, there will result a due proportion of each.

[Having no type for Chinese printing, we must omit Mr. Dyer's illustration of this part of his subject. It appears, however, that he has made out the proportions for the new fount, by calculating the relative number of characters in *fourteen* Chinese authors,—some historical, some moral, some native, some christian, &c.]

The variety of characters occurring in those portions of the fourteen authors alluded to, was only 3240; of which several hundreds occur exceedingly seldom; and as not only these, but several thousands more are necessary to make the fount tolerably complete, they must of course be cast, though in the proportion of 2, 3, 1, and so forth to 700.

It is proposed to cast a variety of 12,000 or 13,000 characters; these when cut will occupy the space of 200 blocks (more or less) these blocks to be cast once, twice, thrice, &c., in order to give a due proportion of every character.....

But successful as our late experiment has proved, there is one serious difficulty attending it; a fount in continual use may last, say five or seven years, and then it must be recast: now the difficulty and expense of procuring a new fount every seven years, is very great, unless we had the means of casting them in India. Having most maturely weighed the matter for six years, I am persuaded that however successful our present plan is, we ought to *commence* punch-cutting....

[In favor of punch-cutting, Mr. Dyer advances several arguments;—"that a punch is the foundation of perpetuity;"—"if the punches of the most important characters in the language, be cut, we could recast the mass of character ourselves;"—"the further we proceed in punch-cutting, the greater the advantage;"—"if we had only a hundred punches, and these were the first 100 in the before mentioned calculation, they would be of immense service to us: the *mass* of the language is not much more than 1200 (twelve hundred) characters in variety." N. B. "The types cast from matrices, can easily be made to agree with the types cast from blocks, provided the characters themselves are of the same size."]

5. *Proposal for cutting the punches.* As the archipelago is now opening extensively, and we are now wanting types in Cambojan, Laos, and so forth, and our opportunities are enlarging, it is very desirable that *we should have a worker*

in steel on the spot; we could then proceed with punches of Chinese, Japanese, Cambojan, Laos, &c.; and if we only had a person who understood the whole, we could employ native Chinese under him, and cut many punches at one rupee, or two shillings English each.

Mr. Dyer proceeds to remark on the qualifications which a person engaging in this business ought to possess, and the manner in which he should be furnished for, and supported in his work; he presents several considerations relative to *economy* in the work, and then says, "certainly we can work upon punches many times cheaper in India, than in England;—I have it from good authority and an experienced individual, who says, *ten times* cheaper."

It appears from parts of Mr. Dyer's paper which we have omitted, that he is preparing blocks for metal types, and will forward them to England with all convenient despatch; he is also preparing a specimen of character, with notes, &c, to enable any public spirited type founder, who may be disposed to engage in such an enterprise, to *commence* cutting punches immediately; every thing has been done to point out the way, and to facilitate the business, so that the artist may proceed without delay. We wish Mr. Dyer every success in his noble undertaking; his object is surely an important one; and we hope he will receive the approbation and support of good men not only in England, but throughout Europe and America. The friends of letters and christianity in India will also, we hope, give the subject the attention which it demands.

We are inclined to think, judging from what we have seen, that *metal types* will prove to be (in some instances at least) as much superior to the common *block printing* of the Chinese, as a fine European merchant-man is superior to a common Chinese junk. We do not expect that the Chinese will at once see, or rather *acknowledge*, this superiority. They have long seen the superiority of the European ship, but they are slow to acknowledge that superiority, and do not avail themselves of the improvement.

The Chinese have *felt* the defects of their method of printing with wooden blocks, and they have tried, but with little success, to remedy them. As early as the *thirteenth* century, they are supposed by some writers, to have invented moveable types; but as these were "made of burnt clay," they must have been very rude and useless.

In 1722, Kang-he, who has been justly esteemed the most learned monarch of the present dynasty, ordered a great number of moveable types to be prepared. These were made of copper, but how they were prepared—whether they were *cut* or *cast*—we do not know. Defective and inelegant, as these undoubtedly were, Kien-lung was pleased to denominate them *congregated pearls;* yet, strange to tell, during a scarcity of coin, he allowed them to be melted down; this measure

however, he afterwards regretted, and caused 250,000 wooden ones to be cut in their stead.

These facts, while they evince the defects and failure of the Chinese in typography, show the desirableness of some improvements in their printing. For ephemeral works, and where much expedition is required, they have adopted another method, which differs from either of the preceding, and of which the Canton court circular (which is issued daily) affords a specimen. This method of printing is executed with *waxed plates*. They are prepared by spreading a thin coat of wax upon a board, and then forming the character on the wax, just in the same manner as it was formed on the smoothed surface of the board of the wooden blocks. The printing which is done in this way is scarcely legible.

Having said so much concerning metal types, we ought also, perhaps, briefly to notice some of the advantages and disadvantages of printing with wooden blocks. Here we may refer again to the "Retrospect."

Some of the *disadvantages* of the Chinese method of printing with wooden blocks are the following.

1. It is not well adapted to ephemeral works, which require despatch,—such for example, as an extra gazette, lists of sales, &c.,—because *days* are required to cut characters for a piece of work, which with metal types might be completed in a few *hours*.

2. When printing is extensively carried on in the Chinese method, blocks accumulate and become cumbersome; because however many inches of letter-press there may be in a book from beginning to end, there must be exactly as many inches of block;—precisely as in the European stereotype, with this difference, however, that the wooden block is uniformly cut on both sides.

3. When a very large edition of a work is printed off from the blocks, (however excellent they may be,) the face of the character wears down, and it loses its clearness; good blocks, however, which are carefully used will last to print, ten, twenty, or even thirty thousand copies.

4. The necessity of cutting the same character over and over again, if it should occur one, three, or five thousand times in the same book; and the inapplicability of the blocks to any work but that *one* for which they were prepared,—are great disadvantages.

5. The Chinese mode of printing is, like their national policy, very *unsociable;* it is ill suited to sort with that used in other languages. Attempts have been made to combine blocks and types in the same form, but they do not look well, and are exceedingly inconvenient.

6. To these we may add, that Chinese blocks are of no service when the characters are worn down; whereas metal types, however old, furnish the material for a new fount. These, and some other minor disadvantages are noticed in the work of Dr. Milne.

The *advantages* of the Chinese method of printing with wooden blocks, may be such as the following.

1. It seems to possess all the advantages of European stereotype, except these two—the durability of the blocks, and the combining of several pages in a single form: and on account of the ease with which the blocks are prepared, the Chinese has an advantage over the European method.

2. All sizes and forms of the character may be cut on the same wooden blocks, by the same hand, with nearly equal expedition and cheapness. Suppose a book on science is illustrated by a paraphrase and notes. Here the text would be in larger letter, the paraphrase in a smaller, and the notes in a third size; to these add the mathematical, astronomical, and physical signs—all of which in the work supposed would find their place;—here then is a combination of *six* kinds of letters and signs, which require to be cast in *six* kinds of matrices, the expense of which must be very great; but this expense on the Chinese method is not incurred.

3. The apparatus necessary for the whole process of Chinese printing with blocks is exceedingly simple. No foundery for casting; no complicated machines for printing and binding, are required. In printing on a small scale, every instrument necessary for the whole process, (a table and a chair excepted) may be packed up and carried on a workman's back; and all the work performed in the corner of a cellar, or a garret, without noise, and by the labor of a single individual; and to carry it on upon an extensive scale, a common trunk of four feet by two and a half, will contain the requisite apparatus.

This view of the subject, Dr. Milne supposed might be applied in its practical results to cases like the following. In a season of persecution, when the utmost vigilance of the Chinese police is roused to search for every thing that relates to the gospel, the christian printer, if persecuted in one place, may in the silence of the night, remove to another; where, if he can obtain some small apartment, he may be at work again early the next morning, as if nothing had happened; and should he in his flight, not be able to carry his implements with him, he will find another set for a very small sum of money, in the space of twenty-four hours, in any town or village where blacksmiths are to be found. Here he may print a few hundred or thousand copies of small tracts, or portions of Scriptures; and distributing them as he finds opportunity, he may be ready to move again, in a short time, should the violence of persecution render it necessary.

Another case is supposed;—when missionaries may be permitted to travel through the country to propagate the gospel, they may then introduce *itinerant printing*,—which will exhibit the press in a light entirely new. "Let us then for once, send the press out to make the tour of China. Suppose a missionary sets off from Canton, taking his printer with him, and a small box or bundle of tools. Paper, and wood for plates, he may find almost every where. He pursues his course

along the south-east coast, through the provinces of Fuh-keen, Che-keang, Keang-nan, and Shan-tung, to Peking; and on his way home pursues a different rout, through Shan-se, Kan-suh, Sze-chuen, Yun-nan, and Kwang-se. Now, in each of the provincial towns, he may find it necessary, or useful, to publish a small tract, or some select portion of the word of God. Part of the day he preaches, and part of it is devoted to preparing these for the press. If they do not extend beyond eight or ten pages, the printer will, in as many days, finish one. The tract is then printed, distributed, and the blocks are made a present to some person, who may from regard to his own interest, multiply copies and sell them. If he wants the same tract or some other one at the next province, or large town, it can be prepared; and if he travels by water, the printer may be at work all day, as the inland navigation is seldom attended with such motion of the vessel as to prevent people from carrying on their usual work. The tract may be nearly ready by the time they reach the place where it is to be circulated. It is circulated; and another, if wanted, prepared, printed, circulated, and the blocks, as in the former instance, given away. Thus he does throughout all the ten provinces through which we have conducted him. On his return home, he can calculate that he has, by the good hand of his God upon him, not only preached the gospel round the border of the Chinese empire, but also printed ten or more tracts, in ten of its provincial cities, in each of which, thousands of copies were distributed, and where the blocks still remain to multiply thousands more."

These two illustrations will apply with equal force to objects of *science*. The scientific man, while lecturing on history, natural philosophy, &c., in his tour through the provinces of China, may print abstracts of his subjects, and leave them behind him or circulate them as he passes along from city to city.

We have now given succinctly, what appear to us the principal advantages and disadvantages of the Chinese method of printing with wooden blocks. These remarks in connection with Mr. Dyer's account of metal types, we hope will help to excite and direct attention to *Chinese printing*. The press is a powerful engine; and we cannot doubt that—under God—it will eventually prove in China, one of the mightiest engines for the diffusion of truth which the world has ever witnessed.

Cost of printing the Sacred Scriptures in Chinese with wooden blocks The following statement we have obtained from an experienced native workman. The cost of the blocks will vary according to the *quality* of the wood of which they are made, and the *style* in which they are cut; and it is estimated to be—

for the superior style,	$1,800
for the middling,	1,400
for the inferior,	900

The cost of printing will vary according to the quality of

the paper, ink, &c., and the style of execution. After the blocks have been prepared, and when an edition of several hundred, or a few thousand copies is required, the cost of each copy is estimated to be—

for the superior,	$3
or the middling,	2
for the inferior,	1½

From another source we have a different estimate; the cost of the blocks of good material and cut in a good style, is put down at $1,300 (thirteen hundred dollars), and the printing, including as above, paper, ink, &c., is $1 (one dollar) per copy.

We have before us two books which will illustrate the economy of the Chinese method of printing with wooden blocks.

1. *Shing-shoo chow-chiu*, or "the sacred sleeve gem." This little book, which consists of extracts from the Sacred Scriptures, contains more than two thirds as many characters as the gospel of St. Mark. The blocks for printing the book cost *ten* dollars, and the printing of 3,000 copies, including paper, &c., cost *thirty* dollars more; thus after the blocks are obtained, copies of the Sacred sleeve gem are furnished at the rate of *one dollar per hundred*.

2. *Ta-tseuen tung-shoo*. This is "a large and complete almanack" for the 12th year of Taou-kwang (1833); it contains one hundred and nine leaves, or 218 pages octavo, and is sold at the rate of *eight dollars per hundred*.

Chinese lithography.—Two or three years ago, Mr. Medhurst of Batavia, employed the lithographic press for printing Chinese; subsequently, and for the same purpose, a press has been set up at Macao: both of these attempts have been successful. During the last season, a lithographic press has found its way to Canton, where, we are happy to know, it is in successful operation.

JOURNAL OF OCCURRENCES.

Under this head, our difficulty does not consist in want of mattter; but in the labor of selection and compression. The sources of information are partly official, and partly popular rumor. The credibility in our judgment is about six of the one, and half-a-dozen of the other, out of ten tenths of the whole. In very few cases is the whole tale untrue; and in as few cases, is the story wholly false. All that we can do is to report faithfully to the best of our knowledge and belief. Perhaps we should omit the last word; for it seems to be our duty to report, for the sake of general information what *is said* to be the fact, whether we believe it or not. We take the liberty in many cases to defer our decision—whether to receive as true or not—what may be commonly reported. And we wish our readers to take the same liberty with what we narrate: for we have not the means of arriving at the highest de-

gree of probability; though we always aim at it, and will never report what we know to be untrue.

Formosa.—The reports from this island continue to be contradictory; at one time it has been reported that all the inhabitants of the island were in rebellion, with a force of 700,000 strong! again it has been rumored that the imperialists have gained the mastery.

The affair has produced considerable sensation at Peking; and a 'flaming despatch' has come down from his Majesty, by which it appears that the governor of Fuh-keen is to take the field, and that two imperial commissioners with thirty subalterns from Peking, are to join and aid his excellency in putting down the rebellion. Large numbers of troops in the provinces of Canton, and Fuhkeen, and Che-keang, are at the command of the commissioners.

Trade on the north-east coast of China.—Several official documents have been issued, both by the supreme and provincial governments, in reference to the English ships which have appeared on the coast, during the last six or eight months. A brief exposition of the intentions of the English in this part of the world as being commercial, and pointing out the benefits of an amicable and free commerce, reached his Imperial Majesty; and though not couched in the servile language which he might wish, yet probably, it tended to inform and influence his understanding. For in the recent documents, although there is expressed a firm resolution to limit the commerce to Canton, there is nothing of anger apparent. He directs that no supplies of water or rice shall be given or sold to foreign ships wishing to trade on the coast; nor must they be allowed to buy or sell goods; still they are not to be fired on; nor any attempt to be made to search them. So far His Majesty is mild. The governor of Keangnan was evidently in favor of some trade to the northward. He proposed to search the ships, and if they had contraband goods, then drive them away—implying, that if they had not, they might trade. And the governor of Canton instead of suggesting the seizure of the persons on board any of these ships to punish them; proposes that after their return they may be allowed to trade at Canton, and the Hong merchants be required to deal justly with them. Thus, he adds, he intends to follow up his sacred Majesty's extreme desire to facilitate the interconrse of merchants, and to show tenderness to strangers from distant parts of the world. Whether all this soft talking will be followed by more liberal acting or not, we do not pretend to say; but some persons think it almost amounts to a tacit connivance.

Mr. Gutzlaff's christian name *Keale* (for Carlos) has come to the emperor's notice twice. He was on the coast of Keangnan the 19th of December, and the ship in which he sailed, had been the means of saving twelve shipwrecked Chinese, who were landed on the island Tsongming (see D'Anville) to which they belonged. Did deeds of beneficence and kindness always accompany commerce, it would be a double blessing to the nations of mankind.

Governor Le.—According to late accounts from Peking, governor Le is to be banished to Oroumtsi, there to await the pleasure of his Majesty.

Lew-yung-king, who was with governor Le at Leen-chow, and who was taken with him a prisoner to Peking, is sentenced to hard labor at Ele.

Patronage.—In the 160th Peking Gazette for the current year, his Majesty has published to the empire a decree against a system of patronage, very common throughout the provinces, but ill calculated to preserve good government. It was occasioned by a gross abuse of the practice by the Tartar Lieut. governor of Shanse, Ohlihtsingo. The phrase for this patronage is, that the superior and inferior, "worship and recognize each other as teacher and pupil." The inferior officer becomes the slave of his teacher; and the superior gives the whole of his influence to support and defend the pupil in his mal-administration. It is easy to see how badly this will work for the welfare of the people.

The emperor says, the higher officers of the state ought to correct

themselves and be an example to their inferiors; to view the affairs of the nation with the same care that they do their domestic affairs, and measure the hearts of the people by their own. Then they would be to him as arms and fingers, for effecting his Imperial will. But this system of patronage leads to bribes and corruption, and reciprocal protection in every species of illegality; and public justice is sacrificed for private favor; the affairs of the nation are considered as trifles; feelings of partiality or resentment are fostered; and cabals are formed which are a disgrace to government. He admonishes governors, &c., to lay their hands on their heart in the silence of night, and say whether they do not feel ashamed of such practices; and he threatens hereafter to punish severely those who do not reform. Governors, says he, should "split the face of favor" and act according to real facts, promoting the deserving, and reporting the unworthy; holding with a firm grasp the great principles of justice, and not sinking down into such vulgar practices.

State of Chinese Society.—About eighteen or nineteen years ago, a Linguist at Canton named———, was transported to Ele for an alleged connection with foreigners, villainous, traitorous, and so forth. The young man himself possessed some natural cleverness and a great deal of impudence, with very little principle. Although a convict, he was on his departure not destitute of money. The Hong merchants probably assisted him. At the place of his banishment he made himself useful as a clerk to government; and got into scrapes, as was his custom. About three years ago this man, about forty years of age, returned from exile; attempted again to come forward among the barbarians; but was rejected by the Co-hong, and therefore he now lives in retirement, indulging himself in his vices. Returning not long ago from a dinner party to his own house, he attempted violence on the person of his son's concubine,—a poor woman in all probability bought with money. She resisted the brutal intention of this lord of the mansion. He chastised her so severely as to occasion her death. The facts became generally known to the police; but the influence of money with the parents of the deceased and the underlings of office, hushed up the affair, and atoned for the murder.

Death.—The Chinese dislike the use of this word, and, in order to avoid it, contrive various periphrases, such as "absent," "rambling among the genii," &c. Of late we have observed one new to us; of a certain one it is said, "he being sick occasioned a vacancy." i. e. died.

The Tseang-kuen, or Tartar General of Canton has been recently suspended from office, in consequence of his conduct during the late rebellion at Leen-chow.

The Chinese new year, (the 12th of his present Majesty's reign) commenced on the 20th instant. The Canton court circular for the 20th of the 12th moon, announced, that from that date until the 20th of the first moon of the current year, all the public offices will be closed, and the circular discontinued. In special cases, however, business may be transacted, though usage does not demand it.

Postscript.—The mercantile business of Canton has been carried on, during the last season, with few if any hinderances or interruptions. The Factory of the Honorable East India Company left Canton for Macao on the 27th instant; many of the Chinese merchants from the provinces have completed their transactions, and are returning home.

The *weather* during the month has been rather mild—occasionally damp and rainy—but during the holydays very fine. Now (on the evening of the 28th) we have a smart breeze from the north, with a good bracing air.